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FRAGMENTS OF A BUDDHIST WORK IN THE
ANCIENT ARYAN LANGUAGE OF CHINESE
TURKISTAN.

EDITED BY

(STEN KONOW.)



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*Fragments of a Buddhist work in the ancient Aryan
language of Chinese Turkistan.*

Edited by STEN KONOW.

[With plates xxxiii—xxxv.]

The six manuscript leaves which are here edited seem to hail from Khotan or its neighbourhood. They were bought by Dr. E. Denison Ross in Calcutta from a Caucasian exile and Russian subject named Kara, who had, in his turn, acquired them from Caucasian Jews, who had gone to Khotan as carpet dealers and bought the leaves there. They now belong to the Asiatic Society of Bengal.

Each leaf measures 51 × 12 cm. and is written on both sides. Each side contains six lines, and each line forms a complete stanza. The stanzas are usually numbered at the end, commonly so that the tens and hundreds are not repeated before the units.

The leaves themselves are numbered in the left-hand margin, fol. 325 on the reverse and the remaining leaves on the obverse.

The preservation of the leaves is, on the whole, excellent. The two last ones, numbered 369 and 371, have become more effaced than the rest and cannot be read throughout with certainty.

A leaf of the same manuscript has found its way to the Royal Ethnographical Museum of Berlin.¹

All these leaves were bought in Khotan and have probably been dug out in that neighbourhood. It is perhaps possible to arrive at a definite conclusion about their findplace. A leaf which apparently belongs to the same manuscript was dug out in 1905 by Mr. Ellsworth Huntington at Khadalik, a ruined site to the north-west of Keriya. It has been illustrated on p. 206 of Mr. Huntington's book,² and seems to belong to the same manuscript as the leaves under consideration. Now Sir Aurel Stein³, who excavated the site in September 1906, gives us the following information, which seems to bear on the question about the origin of our manuscript. A certain village official, Mullah Khwaja, had come into arrears with revenue dues to the Ya-mên, and he had come to think of selling antiques as a means of getting out of his debts. "By using his local influence he had induced men accustomed to collecting fuel in the desert jungle to the north and east of Domoko to guide him to some 'Kone shahrs' not far off. Scraping among the ruins at one of these small sites, known to the woodmen as Khadalik, he had come upon the hoped-for 'Khats.'

¹ See *Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan*. Von Sten Konow. Sitzungsberichte der kgl. Preuss. Akademie der Wissenschaften, 1912, pp. 1127 ff.

² See Ellsworth Huntington, *The Pulse of Asia*. A Journey in Central Asia, illustrating the geographic basis of history. London, 1910.

³ See M. Aurel Stein, *Ruins of Desert Cathay*. Personal narrative of explorations in Central Asia and Westernmost China. London, 1912, Vol. I, pp. 236 and f.

Having realized some money by their sale at Khotan, he had intermittently carried on his burrowings for the last three years or so." Dr. Stein succeeded in finding several manuscript leaves and fragments in Turkistano-Aryan language in the Khadalik mound. He is of opinion that they have been deposited there as offerings.

It seems to be very probable that the manuscript leaves which the Jewish tradesman bought at Khotan were sold to them by the identical Mullah Khwajah who later on conducted Dr. Stein to Khadalik, when we consider that Mr. Huntington seems to have found fragments of the same manuscript at that very place.

The abandonment of the Khadalik site must, according to Dr. Stein, have taken place towards the end of the eighth century, and the manuscript fragments have probably been deposited about that time.

Fragments of another manuscript of the same text have been collected by Mr. Petrovsky, late Russian Consul General at Kashgar, and are now in the Archaeological Museum of St. Petersburg. There are altogether 173 manuscript leaves, and two more have found their way to the Strassburg University Library. This manuscript has apparently been of the same size and appearance as the fragments bought by Dr. Ross. Professor Leumann¹ informs us, pp. 11 and ff., that each leaf consists of twelve lines, of which each forms one stanza just as in the case of the Calcutta folios. It would then perhaps be natural to infer that all these leaves once belonged to one single manuscript. Such a conclusion is however inadmissible. One of the folios edited below, fol. 334, seems to be identical with fol. 334 of the Petersburg collection. According to Professor Leumann the latter contains stanzas 102-113 of one of the chapters of the work, and the former contains twelve stanzas numbered from 2, i.e. 102 to 3, i.e. 113, the tens and hundreds having been omitted. Moreover the Petersburg fol. 335 contains in stanza 109 the words *kho purra myānan pakṣā*, in stanza 111 the word *kṛtanū*, and in stanza 112 the words *hamna hona*, which are also found, in the corresponding stanzas, in the Calcutta manuscript. There must therefore have been at least two manuscripts of the work, both about alike in size and arrangement.

Professor Leumann informs us that he has also seen fragments of about twelve other manuscripts of the work in Dr. Hoernle's collection and among the St. Petersburg fragments. A single leaf has also been found by Dr. A. v. Lecoq in quite a different part of Turkistan, near Karashahr. It is numbered 51 and contains only 5 lines to the page. It seems however to correspond to fol. 251 of the St. Petersburg manuscript.²

Professor Leumann has dealt fully with the extent and form of the work contained in these manuscripts. It must have contained about 5,300 stanzas distributed over about forty chapters. Professor Leumann intends to publish the portion of the manuscript described by him. When this edition appears, it will be possible to judge about the nature of the text, whether it is a large compendium or a collection of several minor texts.

¹ See Ernst Leumann, *Zur nordarischen Sprache und Literatur*. Vorbemerkungen und vier Aufsätze mit Glossar. Strassburg 1912. Karl J. Trübner.

² See *Zwei Handschriftenblätter*, etc. Von Sten Konow.

Professor Leumann has drawn up a table of the manuscript leaves examined by him. The beginning of the work has not as yet been found. The existing leaves contain more or less extensive portions of twenty-five chapters. Four of these are represented in the Calcutta materials.

The first line of fol. 325 contains the last stanza of a chapter. It is numbered 372. According to Professor Leumann the twenty-fourth chapter of his manuscript must have contained 372 stanzas. It is therefore probable that the first stanza of the Calcutta manuscript is the last one of that chapter, which in my edition will be marked as number I.

The remaining stanzas of fol. 325, and the stanzas contained in fols. 329, 334 and 335, are numbered from 1 to [1]1, from [4]2 to 53, and from 90 to [11]3, respectively, the tens and hundreds being commonly omitted, though I have added them within brackets. I have already mentioned that some words occurring in these verses are also found in stanzas carrying corresponding numbers in Professor Leumann's materials. But here they belong to the twenty-third chapter. It therefore seems as if the order of the chapters in this case is not the same in the two manuscripts. This portion of my materials I have given the number II.

The third fragment is found on fol. 369, and has been numbered III. It contains the stanzas 9-20 of a chapter, which I cannot identify in Professor Leumann's table.

The fourth fragment, numbered IV in my edition, contains the first twelve stanzas of a chapter, which I cannot identify. It forms the contents of fol. 371.

I am not in a position to give a complete translation of the Calcutta materials. I have however accepted the invitation of the Asiatic Society to edit them, because I think it is advisable to make them accessible as early as possible. More collaborators are urgently needed for the investigation of this new Aryan language. I know very well that I shall make many mistakes, which I might perhaps avoid if I would keep my edition back till I have got fuller materials. But I think that the individual scholar in such a case has a duty to give others an opportunity of collaborating, and that he has no right to reserve the study of such new and interesting materials to himself.

My edition consists of a transliteration of the manuscript, with an interlinear translation of such words as I understand. Then follows a list of words and forms with explanations and notes. For these I have made use of the materials contained in Professor Leumann's excellent study and also of the Central Asian versions of the Vajracchedikā and the Aparimitāyusūtra, which I am editing for Dr. Hoernle. The index has been arranged in the order of the Latin alphabet. Only the sign *ā* has been reckoned as *i*.

TEXT.

I.

Fol. 325.

cu aysu ttū hvatānau byūttaimā avaśśā balysā hāmāne
As I that saying understand, certainly a-Buddha I-shall-become,

ttýau puñyau harbiśśā satva balyśūstu hastamo bvānde
by-those merits all beings Buddhahood the-best will realise.

372

II.

SADDHAM¹

Hail.

namasāmo balya kye ttārā rrašto hvatai thu
I-worship the-Buddhas whom so-far justly saidest thou

hār-ju sañtserai² o gāmī nāstā
because connected-with-existence and transient (?) not-is.

I

hamāyāre harbiśśā hāra ni dāru štāre
Transmigrating-are all things not firmly stand

ttū vare vā hāde uysnorāṇu padaṅgya
that upon indeed the-states of-the-beings are-based (?).

[2]

khoye pyūṣḍe crrāmu ṣu vāta kṛviyuggā satva
When-one hears how were of-the-Kṛta-age the-beings
crrāmu vātā kālā kho ttārā staurā ha māstā
how there-was a-time when so-far strong indeed greatly.

3

ne-ne ju hā-māñātā karā khoye hāra daiyā
not now looks-like at-all when-one things sees

kalāyuggī harbiśśu tt[e]rā stauru ha māstā
belonging-to-the-Kali-age everything thus strong indeed greatly.

4

tterā ne vātā bādā ko-va parriye kalpi²
Thus not was time that was-saved-one who-belongs-to-the-kalpa

ysama-śśandai³ harbiśśā tterā āphādā vātā ya
belonging-to-the-earth everyone thus afflicted was and.

5

nā śśāñā drraumūjsiya balyā puña kuśśalamūla hañkhiṣṭo²
Not in-one Buddha's meritorious roots-of-goodness counted

biśśā sarva satva yañindā ttārā gyasta balya puñaunda
every all beings make, so-far the-divine Buddhas (are-)full-of-merit.

6

pharu buḍaru balyā ṣṣahāne hamye kṣaṇu yindā nājsašto
Much more the-Buddha faith in-one moment makes explained

panye kṣaṇā handarā tāmu kho ttātā para māṇava biśśā
in-each moment other than those highest māṇavas all.

7

kye rā ttā para māṇava biśśā tterā Śśāriputra hāmāro
Who now those highest māṇavas all thus O-Śāriputra may-be

¹ The beginning or a new chapter is indicated by a circle attached to the left side of sa.

² With superfluous sign of interpunction.

³ The sign of ai here has the shape of a St. Andrew's cross

šye kṣaṇā ni tte ri gūna¹ bvemāte-ja rrijāte balysä. [8]
in-one moment their those also qualities through-understanding surpasses(?) Buddha.

pharu buḍaru balysä samāhāna buḍaru māsta vimūha
Much more Buddha's meditations more great releases

kho ttāte para māṇava biśśā cu kari arahanda ni bvāre 9
than those highest māṇavas all what at-all arhants not realize.

ttāna mā pratābimbai viri kye mā udiśā ṣṣadde-ja yande
Therefore my likeness in who me towards with-faith acts

tte ri puṇa māsta hāmāre biśśi kādātāne jiyāre. [10]
those also merits great become all-his sins are-oppressed.

balysūstu hastamo butte parrijāte satva dukhyau-ja
Buddhahood the-best he-realises he-delivers the-beings from-misery

biśśāne śśāratete-ja trānu biśśā-padya hāmāte kho balysä [11]
in-all goodness thus in-all ways he-becomes like the-Buddha.

Fol. 329.

ggirai ṣṣu braṣṭe¹ se cvī kirā se ysojsi
Girai now asked, now what-his work? now purification(?)

ka ysojsä iyā ka cvī hamatā ne hvirā [4]2
when purification(?) should-be. When? when-with-him at-the-same-time not the lord(?)

trānu māṇamdu kye pharu dātu nikṣūtā
Thus like who much the-law

ka tta tceru iyā hamatā cūḍe¹ ne yañā thu [43]
when so work might-be at-the-same-time tounsure (?) not makest thou.

ttāna śśārye bādā hamatā paḍā vāstāta
Therefore in-the-blessed time at-the-same-time forth started

dātu vātu rrunde ttīyā lovapathiya [4]4
the-law in kings then world-renowned.

pharu salī vaṣṭa ku ne-nā vātā štā adātā
Many a-year for when not arisen is unrighteousness

tūśśe biśśā ku bāye Śamā rrundi vāstāte [4]5
empty all when abodes (?) of-Yama the-king were-standing.

Nāmā rro rre ustamu ttū dātā-na drraite¹
Nim and king at-last that with-the-law protected

ysama-śśandau hvāṣṭā ṣā aviṣṣāgyāte pūru [4]6
earth well-established, he anointed his-son.

ttai parste dātā-na yana harbāśśu rruštu
Thus-to-him he-said: with-the-law do the-whole government

¹ With superfluous sign of interpunction.

ciyā paśśā dātu bajāte harbiśśā kṣīrā [4]7
if thou-abandonest the-law, will-be-destroyed the-whole realm.

ṣṣ[ai] hīvi pūrā¹ ma vaṣṭe kar[ā] pakṣā¹
Even belonging-to thy-son not should-lead-you(?) at-all the-side
 adātā-na śśamdye raysā śśando vahindā [4]8
(If-)by-unright of-the-earth the-rule(?) on-the-earth they-dwell(?),

cī dukhā-te kṣīrā hāmāte cu vā yanindā
if in-misery-thy realm is when now they do

ne-ne pathisindā adātyau-ja uysnora. [4]9
not let-off from-unright the-beings,

pharu rro jsañā satva ko rro dātu yanāro
much and slayest the-beings though even right they-do

ne-ne hāmāte dātā samu rro baśdo nāsa 50
not there-is right, at-the-same-time also guilt wilt-incur;

ka ne ṣṣahāniya hajba dātya hvaṇmndi
when not virtuous wise righteous men

adātya irata śśaṭhyau-ja purrindā. 51
unrighteous with-rogues are-filled(?);

cītā ne buva hvandi ṣṣahānānu vāśśeṣu
if not beings men of-virtue particularly,

ysama-śśandiya¹ harbiśśe panaśśāre ṣṣahāne. [52]
on-earth all is-lost virtue.

kāḍarui baste¹ u aviṣiyvi hūde¹
Sword-his he-bound and anointing-of-him he-gave(?),

nimā śśā rre parrāte brahmalovi vavannā 53
Nimi now the-king was-released in-the-Brahma-world entered.

Fol. 334.

ttai ttā biśśi ggāthā ysīniya kye mamā śśāśānu oṣku
Thus-by-him they all beings are-blessed who my religion always
 jvyau dharmyau-ja paderindā ku ne-mā thatau nihuśdā 90
lives righteous-with keep when not-of-me quickly.

adāti pakṣu pathamjindi dātu pakṣu hāmāre
The-unrighteous side they-abandon(?) on-the-righteous side they are
 hātamkara śśāśiṇa uvātārna ṣṣamanānu hāmāre [9]1
benefactors in-the-religion by-assistance(?) of-the-ascetics they are.

ka biśśā parsindi dukhyau-ja nirvānā ttranda hāmānde
When all are-released from-misery to-nirvāṇa gone are

¹ With superfluous sign of interpunction.

- tteru vāte harbiśśo patā¹ hvāno Mahākālāsavi nāte [9]2
so-being in all the-master's preaching Mahākāśyapa got.
 pāteu vā balysā suvīru gguṛṣṭe Baradbāju ttu kālu
Afterwards now Buddha the-valiant addressed Bharadvāja at-that time
 Bakulu Iṅgaṇu Vanavāysu Aśśauku Ggaupaku sthīru
Bakula Iṅgaṇa Vanavāsa Aśoka Gopaka the-elder 4[i.e. 93]
 Badru Kāḍu Kanakavatsu Kanakabhāradbāju
Bhadra Kāḍa Kanakavatsa Kanakabhāradvāja
 Pantho Rāhulu Nāgascenu Cūḍapantho sthīru 95[i.e. 94]
Panthaka Rāhula Nagascena Cūḍapanthaka the-elder
 abi-ju-gguṛṣṭe Vajjiputtru hanṭsa biṣṭyan ttiyā¹
He-addressed Vajrīputra together-with the-followers(?) then,
 nmā ttā śśāśanu ysinlyu dastu vhi paśśimā 96[i.e. 95]
O-disciples(?) that doctrine the-blessed-one the-hand in I-let.
 tto ttā biśśā ggāthā ysinita kye mamā śśāśina śśadda¹
And-so those all beings are-blessed who my in-doctrine believing
 ka ni trāmu daksīṇo śśūhāta ku parsūdi dukhyau-ja 97
when not thus jee when they-are-released from misery.
 ci śśandāṣṣajo yanyā jḡgarau khūysu bilsaṇgi
Who might-make waking food to-the-order
 o pañjavassī māliḥāraṇa nūvanūdrūṇo yanyā [9]7
and pañcavarsika invitation might-make,
 satukhīraṇu yande cātāśśālu aṇḡgāśśālu bilsaṇgi
a-saṅghārāma makes a-four-roomed a-fire-room for-the-order,
 hanṭsa āvanūdvayau vara āṇa varāśāre haudāro [9]8
with joyful-people(?) there being they-obtain support.
 varatā hisāta ma ju śā tyā ka ju ye kṣādā hāmāte
he would-be when now one becomes
 uā vara dāksīṇindu byehltā teamāna ysāude bilsaṇgi 99
not there he-would-obtain wherefrom knows(?) the-order.
 en mānu aysu tta hvatāimā nārvānā kantha phiya
As now I so said, nirvāṇa's city is-wide
 pande hā ttārburo byande ku buro mura ttāte pata indā [100]
rooms(?) so-much are found as much here those lords are.
 anice harbiśśā skoṅgye anātme harbiśśā skanūgye¹
Transient all forms unreal all forms
 dukhūgye harbiśśā skoṅgye tsāṣṭā nārvāni nā sanndi [10]1
full-of-misery all forms in-nirvāṇa not

¹ With superfluous sign of interpunction.

Fol. 335.

vyāksīva-hāḍe hāmāre ṣṣamanānu ustam kālu
Obstruction-states become for-the-śramaṇas in-the-last time
 ne-ne tta pani śśando ttiyā arahanda hamu-vāte byaure [10]2
not thus any on-earth then arhats likewise are-found.

umā ṣai¹ parau muho-ja vaimā ma varā vāro hāmāte
O-disciples (?) even by-me here is
 śśo tcaramu ustamu virā varatā hisīyi bālsaṅgya [10]3
ultimate last in might-be-sounded in-the-order.

āstanna sthīri Baradvāji panatā harbiśśā ttiyā²
Beginning-with the-elder Bharadvāja rose every-body then,
 kāḍenu amanāvu bihiyu ku tte-te pyūṣṭāndi salava. [10]4
action unfair they-would-fear (?) when those-thy they-heard words.

balysā baña jsaunita vāstāta gyasta balysa māḍāna
O-the-Buddha before gone (?) we-have-started, O-divine Buddha merciful
 crrāmu tteye pīri pūra syūta ce pāte mīḍe u māta. [10]5
as of-that teacher sons whose father dies and mother.

ttrāmu maha hamjsāta mara syīta gyasta balysa paśsete
Thus we (?) come here O-divine Buddha
 mulśdu yaṇu maha vai¹ balysa paśśa ni ūvāsu biśśānu [10]6
mercy make for-us (?) now O-Buddha leave to-us (?) bliss (?) to-all.

terī paranirvāmā ku ṣṣai thu mara-ta tṛṣṭāndi balysa
Thus we-enter-into-nirvāṇa when also thou here standing-art O-Buddha
 ka mara harsāmā māstu daṇḍu pachīśāma ne balysa [10]7
when here we- great punishment we-complete not O-Buddha.

tta ni hvāñāte balysā umyau-ja ttāte nā ysānāre salāva
Thus to-them says the-Buddha to-the-disciples, they not know the-words,
 biśśu yidāndi sta . cū tceru kho rro muho-ja syūta
everything done you-have what-your work so-that also by-me

hāmīru [10]8
may-become.

vāmu puṣṣo ttranda sta ysamthīnau biśśā klaiśa
gone you-have belonging-to-rebirth all defilements
 jātānda
you-have-conquered,

trāmu hambada sta ṣṣahānyo-ja kho purra myānau pakṣā [10]9
so filled you-are with-virtue as the-moon in-the-bright fortnight.

¹ The sign of ai here has the shape of a St. Andrew's cross.

² With superfluous sign of interpunction.

ce rä haleä mamä nä chovätä äta samu kho bārandi padā
Who now some-one my similarly as
 ni tviye hamberāte hatā ira ni-ni ju hā bištā en bendā [110]
not at-death

pūryo mamä kṛtañi māstā en aysu sahtsera dātaimā
By-the-sons of-me gratitude great as I in-the-world saw
 dukhakarye śāśanā vaska ko dāra vasti āya [111]
difficult of-the-doctrine on-account so-that firm stay(?) might-be.

biśā orā tāndi hamma hona gyastā balysā hvatāndi
In-every quarter with-one voice of-the-divine Buddha they-spoke,
 kho ni pari hviye māḍāna biśā-padya tta muhu yañmā [112]
so-that not O-merciful-one in-every-way so we(?) we-make.

pāteā Ānandi tta hvate balysā ttu seātn mittrai vtrā
afterwards Ānanda thus spoke to the-Buddha at-that time his-friends among,
 sāte Jambutivā bhihysde dṛai ysīrā ggañpha kho vaysā [113]
this Jambutivā extends three thousand miles as here.

III.

Fol. 360.

hamf raysā ūce ttuto śāndo māste¹
Just-the-same arrangement(?) of-water on-the earth great
 hvatā gāmu ttma vicātru chai' yande 9
said manyfold makes.

trāmu hamā dātā raysā-ua indrya-hāde
thus the-same law(?) by-arrangement states of-the-senses,
 dṛai-padya gāmu dṛaya yāna hvañāre [10]
in-three-ways three vehicles are-said.

hāvyo pharo pyūyare hviya gāmu salāva
much they-hear words
 biśu nā anuvarttāte balysānā bajāṣṣā 2[i.e. 11]
to-everything of-them conforms of-the-Buddhas the-word.

ciyā uysuora ttu skyātu marā hayāriṇdā
when the-beings at-that time here dwell
 kāmu skyātu rṇundā cakravartti upāta [12]
at-which time of-a-king of-an-emperor the-rising-is,
 padama hiśindā kye jālāmu ggāyāka
are-sounded which

¹ With superfluous sign of interpolation.² The sign of *ai* here has the shape of St. Andrew's cross.

- trānu kaljāndā kho bīnāñi vācāttrā [1]3
thus they-beat as a-lute-player manifold
- hvata hvatī gāmye uysnora puñyau-ja¹
said the-beings through-merit
- kho ni kṣamāte hayāḍe tta bīṇu pyūṇā[re] [1]4
so-that not wants to-dwell (?), thus the-lute (?) they-hear.
- trāmu balysānā anābhoggā[na] dātā
Thus the-Buddhas' without-attachment the-law
- biśśā karma-i[ndri]ya anuvarttāte hyam[ndā] [1]5
to-all the-organs-of-actions conforms of-man.
- ma ju ye ttu[t]o śśando karā bita [gyo]ya ..
Lest (?) now somebody on-this earth at-all
- [ttā]na tta hvate sū[tro] hamatā [sarva]ñi balys[ā] [1]6
therefore thus spoke in-the-sutra at-the-same-time omniscient Buddha.
- avamātā balysā viṣayā rrāśā a[grā]ṣṭā
Unmeasured-is the-Buddha sphere-of king (?)
- ṣṣai [vā] brrahmān .. tta ru hota kho balysā [1]7
even of-the-Brahmās thus the-power as the-Buddha.
- ttāvatriśānu patā-na nārmāte brahmacerā
Of-the-thirty-three-gods created brahmacarya
- ttāvatriśa pa[nye] patāna niṭastā. 18
the-thirty-three seated.
- pani ttāvatriśā¹ [patā-na] brahmu vajsāṣḍe
each thirty-three-god Brahmā beholds
- mamā patā-na āste muho-ja hvāñite [1]9
my he-sits to-me he-speaks.
- śśakkrā tterā ho[ta] śśakkranārmāte gyoya
Śakra's thus power Śakra-created
- pani aysuri bendā vajrrā-na ātā 20
each asura by-the-thunderbolt

IV.

Fol. 371.

SADDHAM²

Hail.

śśaddo hvate harbiṣye śśāratete gyastā balysā paḍoṣu
Faith called of-all bliss the-divine Buddha the-first

¹ With superfluous sign of interpunction.² The beginning of a new chapter is indicated by a circle attached to the left side of s.

[cu] ttä tt[ä]te¹ utāra ṣṣaddo vara hvāṣṭo västate 1
when they those exalted faith there the-well-established he-established.

pañja bala ṣṣadda paḍoysä no parāhīnā aṇṇga
(There-are-) five balas, faith (-is) the-first, nine belonging-to-morality members,

ṣṣadda varā hvāṣṭa paḍoysä² ṣṣaddendri indri
faith there the-well-established the-first the-śraddhendriya organ-of-sense

hvāṣṭā

2

(is-)well-established.

ṣṣadde-ja ye trāmā te vā .. klaiśīnau sūttro tta hvinde
By-faith somebody such dealing-with-the-kleśas in-the-sūtra thus it-is-said

ṣṣadda samu trām[u] kho māta biṣye śśāratete sam[tsera] 3
faith(-is) in-the-same-way such as the-mother of-all bliss in-the-world.

ttāna tta hvate sarvañi balysä sūtrā-daśadharmakā virā
Therefore so said omniscient Buddha the-Daśadharmaka-sūtra in,

kho ni pa[thu]tā ttima nā vittā² ttrāmu śśāratātā a[ṣṣaddi] 4
as not grows (?), thus the-bliss the-disbeliever.

ṣṣadu vara ttrāmu baysāre dākṣāṇya biṣyau diṣyau-ja
Faith there thus bring (?) kindness with-all quarters

samu kho muraki śś[ä]ñña [bā]śa tca[m]ñña hiyāra pharāka [5]
in-the-same-way as in-one garden where many.

Ka va ggañja ttamīya āya² ṣṣai³ ne batu kye hve aṣṣaddā²
When now sin would-be even not who man disbelieving

aṣṣadye hvañindā tta [saittā]³ balysä paranārvāte
to-the-unbelieving man thus it-appears, Buddha having-entered-into-nirvāṇa

nās[t]jä

6

not-is.

ttāna cu aysu balysu nā daimā pharu ttā hāra cu
Therefore when I the-Buddha not see, many(-are) those things which

hāly[sda] indi

are,

aṣṣaddā nā hāde nā daiyā kho rro priya ū[tco] ne [vendā] 7
the-disbeliever not things not sees, as also the-pretas water not

aṣṣadda ju hvandā ne oysārā tta ta tā ṣṭānye jiyāniyā
non-believing now men not so

ttū pyūṣḍe karma jyāre khājātā lāstanu yindā 8
that he-hears, the-acts are-overpowered . he-does.

māmkuya rro indā hainā³ kho [ca] uhuna cingga supīya
and are

¹ Looks like *hāva*.

² With superfluous sign of interpunction.

³ The sign of *ar* here has the shape of a St. Andrew's cross.

kye nā hvatā-na	kṣīru	[ba]jo ttāndā	ttu ju	ye	gā[cu]	ne oysde.	[9]
who	the-country	that	somebody	not			
balysā ṣṣai aśtā cī pyūṣḍe'	[va]rī	oysde	aṣṣaddā				
Buddha also is if he-hears there-it			a-disbeliever				
vau karma cu-tā	yide	haysgu	ku-jso	aśtā śśāru	ha	vaska	10
action which did		wherefrom	is	hail	for-the-sake-of.		
arahaṁda balysa	hāmāre	kye	ttū	sūtru	vāsāte	pyūṣḍe	
Arhants buddhas they-become,	he-who	that	sūtra	reads	hears		
puṣṣvai kādāyānā	jyārā	puṇai	avamāta	hāmāre			[1]1
(?)-his deeds	one-overpowered	merits-his	unmeasured	become.			
ciyā ttū pyūṣḍe	aṣṣa[dd]ā	[ṣṣra].ā'	vāte	sūtru	ne nāste'		
If it hears a-disbeliever		in the-sūtra	not	gets			
kye rā buḍaro	balysa	hāmāre	ttāro	jso mā	hastaru	vaska	[1]2
which now more buddhas	are	so-far (?)		better	for-the-sake-of.		

INDEX.

- abi*, probably Zd. *aibi*, Skr. *abhi*; *abi-ggurṣṭc*, he addressed, II. 95. The *b* was probably pronounced as a *w*.
- adātā*, subst., unright, from the negative *a* and *dātā*, Zd. *dāta*, right, law; the common translation of Skr. *adharma*; nom. sing. *adātā*, II. 45; instr. sing. *adātā-na*, II. 48; instr. abl. plur. *adātyau-ja*, II. 49.
- adātī*, adj., from the preceding, unrighteous; acc. sing. *adātī*, II. 91; nom. plur. *adātya*, II. 51.
- agrāṣṭā*, past part., probably meaning 'immense'; perhaps connected with the base of Zd. *garāṣ*, cf. English 'grasp'; nom. sing. *agrāṣṭā*, III. 17.
- amanāvā*, adj., borrowed from Skr. *amanāpa*, not attracting, unfair, evil; acc. sing. *amanāvu*, II. 104.
- aṁggā*, subst., borrowed from Skr. *aṅga*, a limb, a member; nom. plur. *aṁgga*, IV. 2.
- aṁggāśālā*, subst., probably borrowed from Skr. *agniśāla*, house in which a fire is kept; acc. sing. *aṁggāśālu*, II. 98.
- āṇa*, pres. part. middle of *āh*, to sit, II. 98.
- anābhoggā*, subst., borrowed from Skr. *anābhoga*; instr. sing. *anābhoggā-na*, without attachment (?), III. 15.
- Ānandī*, nom. propr., Skr. *Ānanda*; nom. (?) sing. *Ānandī*, II. 113; it is possible that the form is gen., and that *balysā* is the subject.
- ānamdū*, probably an adj. formed from Skr. *ānanda* and meaning 'full of joy', 'happy'; instr. plur. *ānamduvau*, II. 98.
- anātmā*, adj., borrowed from Skr. *anātma*, not self, unreal; nom. plur. fem. *anātme*, II. 101.

1 With superfluous sign of interpunct-en.

2 Perhaps *ṣṣraḍā*.

anīcā, adj., borrowed from Skr. *anīya*, not eternal, transient; nom. plur. fem. *anīcā*, II. 101.

anuvartā, borrowed from Skr. *anuvrt*, to follow, to conform to; pres. 3rd pers. sing. *anuvartāte*, III. 11, 15.

aṭhāḍā, past part., probably meaning 'afflicted', II. 5; evidently connected with *aṭharana*, affliction, Leumann, p. 89.

arahaṇḍa, subst. borrowed from Skr. *arhat*, an arhat, a saint; nom. plur. *arahaṇḍa*, II. 9, 102; *arahaṇḍa*, IV. 11.

aṣṣaḍḍā, adj., borrowed from Skr. *aśradḍhā*, unbelieving, without faith; nom. sing. *aṣṣaḍḍā*, IV. 6, 7, 12; *aṣṣaḍḍā*, IV. 4 (reading uncertain); gen. sing. *aṣṣaḍḍe*, IV. 6; nom. plur. *aṣṣaḍḍā*, IV. 8.

Aṣṣauka, nom. propr., Skr. *Aśoka*; acc. sing. *Aṣṣauka*, II. 93.

aṣṭanna, probably the instr.-abl. of a noun corresponding to Zd. *stana*, *stana* with prefixed *a*, stand, place. The word is used in the same way as Skr. *prabhr̥ṣṭi*, beginning with; *aṣṭanna sthūm Baraḥḥaṣṭaḥ pamaṭi karbiṣṣa Rīvā*, then everyone rose, beginning with the stavira Bhatadvāja, II. 104.

atā, present 3rd pers. sing. of the base *ah*, Skr. *as*, to be, IV. 10; *stā*, II. 45; *nāṭā*, is not, II. 1, IV. 6; 2nd pers. plur. *stā*, II. 108, 109; 3rd pers. plur. *itā*, II. 100; IV. 9; *itā*, IV. 7; opt. 3rd pers. sing. *ivā*, II. 42, 43, 99; *āva*, II. 111; IV. 6; this *āva* is perhaps derived from Zd. *ayad*.

ate, present 3rd pers. sing. from the base *ak*, Skr. *as*, to sit, III. 19; pres. part. *ana*, sitting, living, being, II. 98.

āta, unidentified part.; the form might be the perf. part. of *a-i*, to come to, to approach, to attack; nom. sing. *atā*, III. 20; nom. plur. *ata*, II. 110.

an amāṭi, past part. of *pamā*, to measure, with prefixed *a*, unmeasured, unmeasurable; nom. sing. *an amāṭi*, III. 17; nom. plur. *an amāṭa*, IV. 11.

arāṣṣā, probably borrowed from Skr. *arāṣyam*, certainly, I. 372.

arīṣṣyā, subst., borrowed from Skr. *abhiṣeka*, anointing, consecrating; acc. sing. with the enclitic pronoun *i* *arīṣṣyāi*, II. 53.

arīṣṣyāte, borrowed from Skr. *abhiṣic*, to anoint, consecrate; past 3rd pers. sing. *arīṣṣyāte*, II. 46.

aya, opt. 3rd pers. sing., perhaps of *a-i*, to come, used as an opt. of the verb subst., II. 111; IV. 6.

aysu, pron., Zd. *azem*, I, I. 372; II. 100, 111; IV. 7.

aysurī, subst., borrowed from Skr. *asura*, an asura, a titan; nom. sing. *aysurī*, III. 20.

baḍā, subst., time; nom. sing. *baḍā*, II. 5; gen. sing. *baḍā*, II. 44.

Badrā, nom. propr., Skr. *Bhadra*; acc. sing. *Badru*, II. 94.

bajāṣṣā, subst., speech, word; nom. sing. *bajāṣṣā*, III. 11.

bajāte, apparently borrowed from Skr. *vadhyate*, will be destroyed, II. 47.

bajo, doubtful reading, IV. 9; we should perhaps read *bajottāudā*.

Bakulā, nom. propr., Skr. *Bakula*; acc. sing. *Bakulu*, II. 93.

bala, subst., borrowed from Skr. *balu*, strength, force; nom. plur. *baia*, IV. 2.

- balysā*, subst., with or without *gyastā* used as a translation of Skr. *bhagavat*; cf. Zd. *barez*, great; nom. sing. *balysā*; I. 372; II. 7, 8, 11, 93, 108; III. 16, 17; IV. 1, 4, 6, 10; acc. sing. *balysu*; IV. 7; gen. sing. *balysā*, II. 6, 9, 105, 112, 113; voc. sing. *balysa*, II. 105, 106, 107; nom. plur. *balysa*, II. 6; IV. 11, 12; acc. plur. *balysa*, II. 1; gen. plur. *balysānā*, III. 11, 15.
- balysūsta*, subst., derived from the foregoing, buddhahood; acc. sing. *balysūstu*, I. 372; II. 11.
- baña*, apparently loc. of noun, used as a postposition meaning 'before,' 'in the face of'; cf. Leumann, p. 48⁴⁰; *balysā baña* before the Buddha, II. 105.
- Baradvāji*, nom. propr., Skr. *Bharadvāja*; acc. sing. *Baradbāju*, II. 93; gen. sing. *Baradvāji*, II. 104; the alternate use of *b* and *v* in this word tends to show that *b* was commonly pronounced as a *w*.
- bārandi*, unidentified word, II. 110; looks like a participle; cf. *tranda*, gone; *naranda*, gone out.
- bāsa*, reading uncertain, perhaps loc. of a word corresponding to Pers. *bā*, IV. 5; cf. *bāšg*, which is used to translate Skr. *vane* in the Vajracchedikā.
- baśdā*, subst., sin; acc. sing. *baśdo*, II. 50.
- baste*, past 3rd pers. sing of base corresponding to Zd. *band*, to bind; *kāḍaru* *baste*, he bound his sword, II. 53.
- batu*, unidentified word, IV. 6.
- bays*, perhaps identical with Zd. *vaz*, to bring; present 3rd pers. plur. *baysāre* IV. 5.
- benda*, unidentified word, II. 110; III. 20.
- bāye*, subst., nom. plur. perhaps 'abodes', II. 45.
- bihiyū*, perhaps opt. 3rd pers. plur. of verb corresponding to Zd. *bī*, to fear, II. 104; might also be a past. part.; cf. *bihiysde*.
- bihiysde*, present 3rd pers. sing. of verb which perhaps means 'to extend', II. 113.
- bilsamgi*, subst., the collection of monks, the order; nom. sing. *bilsamgi*, II. 99, gen. sing. *bilsamgi*, II. 97, 98; loc. sing. (?) *bālsamgya*, II. 103.
- bīña*, probably adapted from Skr. *viñā*, a lute; acc. sing. *biñu*, III. 14.
- bīnāñi*, loanword, Skr. *viñā-jña*, understanding the lute, a lute player, III. 13.
- biśśā*, adj., Old Pers. *visa*, *vispa*, every, all; acc. sing. *biśśu*, II. 108; III. 11; instr. sing. fem. *biśśāne*, II. 11; gen. sing. fem. *biśye*, IV. 3; nom. plur. *biśśā*, II. 7, 8, 9, 45, 92, 96; *biśsi*, II. 90; with suffixed enclitic pronoun *biśsi*, II. 10; acc. plur. *biśśā*, II. 6, 109, 112; III. 15; *biśśā-padya*, everywhere, II. 11; instr.-abl. plur. *biśyan*, IV. 5; gen. plur. *biśśānu*, II. 106.
- bištā*, subst., death, the end, II. 110.
- bištyau*, instr.-abl. plur of unidentified word, probably meaning 'following,' 'disciple,' II. 95; cf. Zd. *viš*.
- bita*, unidentified word, III. 16.
- brahma*, subst. borrowed from Skr. *brahman*, the god Brahman, acc. sing. *brahmu*, III. 19; gen. plur. *brāhmān*, III. 16.

- brahmaccrā*, subst. borrowed from Skr. *brahmacarya*, the life of a religious student, III. 18.
- brahmalori*, subst. borrowed from Skr. *brahmaloka*, the world or heaven of Brahmā, II. 53.
- braṣṭe*, past 3rd. pers. sing. of *ṣuls*, Zd. *fras*, to ask, II. 42.
- bud*, Zd. *bad*, Skr. *budh*, to perceive, realise; present 3rd pers. sing. *butte*, II. 11; 3rd pers. plur. *beate*, II. 9; conj. 3rd pers. plur. *brande*, I. 372; the conjunctive is apparently used as a future.
- buḍaru*, comparat. from *buro*, more, farther, II. 7, 9; *buḍaro*, IV. 12.
- baro*, adj. or adverb, cf. Zd. *varu*, broad, wide, *thārburo*, so much, so far, II. 100; *ku baro*, as much, as far, II. 100.
- bura*, subst., a being; nom. plur. *bura* II. 52.
- brāmata*, subst., derived from *bud*, understanding, knowledge; instr.-abl. sing. *brēmāte-ja*, II. 8.
- byan*, to be found; present 3rd pers. plur. *byaure*, II. 102; past part. nom. plur. fem. *byande*, II. 100.
- bych*, to obtain; opt. 3rd. pers. sing. *bychitā*, II. 99.
- byūltaimā*, present 1st pers. sing. of verb, probably corresponding to Zd. *aipi-nt*, to understand, I. 372.
- ca*, doubtful reading of unidentified word, IV. 9.
- cakkravartti*, subst., borrowed from Skr. *cakravartin*, emperor; gen. sing. *cakkravartti*, III. 12.
- cātūssālā*, adj., borrowed from Skr. *cātūṣśālā*, having four rooms; acc. *cātūssālu*, II. 68.
- ce*, rel. pronoun, originally an old interrogative, cf. *kyc*; nom. sing. *ce*, II. 110; *ci*, II. 67; gen. sing. *ce*, II. 105.
- chai*, unidentified word, III. 9.
- chorūtā*, unidentified word, II. 110; perhaps to be separated into two words *cho* and *rātā*, become.
- ci*, rel. pronoun, II. 97; see *ce*.
- cī*, conj., if, when, II. 49; IV. 10; *cī-tā*, the same, II. 52; *cī-yā*, the same, II. 47; III. 12; IV. 12.
- cimḡga*, unidentified word, IV. 9.
- errāmā*, adj., what like, of what kind; the neuter *errāmu* is used as an adv., how, II. 3; as, II. 105.
- cu*, rel. pronoun, cf. *ce*; acc. sing. *cu*, II. 9; *cutā*, IV. 10; nom. plur. *cu*, IV. 7; it is used as a conjunction, when, II. 49; IV. 1; as, I. 372; II. 100, 110 (?), III;
- cū*, probably from *cu ū* in *cū tceru*, what is to be done by you, II. 108;
- cū*, from *cu ī*; *cū kīrā*, what is his work, II. 42; *cū hamatā ne hvīrā*, perhaps, when the master (is) not at the same time as he, II. 42.
- cūḍa*, subst., of uncertain meaning; to judge from the form it might be the Skr. *cūḍā*, tonsure; acc. plur. *cūḍe*, II. 43.

- Cūḍapantha*, nom. propr., Skr. *Cūḍapanthaka*; acc. sing. *Cūḍapantho*, II. 94.
- daḥṣiṇa*, subst., borrowed from Skr. *daḥṣiṇā*, sacrificial gift, fee, reward; acc. sing. *daḥṣiṇo*, II. 96.
- dāḥṣiṇīndu*, unidentified word, derived from the foregoing, II. 99; the form is acc. sing.
- dāḥṣānya*, subst., borrowed from Skr. *dāḥṣiṇya*, kindness (?); nom. plur. *dāḥṣānya*, IV. 5.
- daṇḍā*, subst., borrowed from Skr. *daṇḍa*, punishment, violence; acc. sing. *daṇḍu*, II. 107.
- dārā*, adj., perhaps connected with Skr. *dhīra*, firm, steady; nom. sing. fem. *ko dāra vasā*, so that there might be a steady (?) repose (?), II. 111; sing. neuter *dāru*, used as an adv., *hamāyāre harbiśśā hāra ni dāru ṣṭāre*, all things transmigrate (?) and do not stand firmly (?), II. 2. The explanation of both these passages is uncertain.
- daśadharmakā*, adj., borrowed from Skr. *daśadharmaka*, dealing with the ten dharmas; gen. sing. *sūtrā daśadharmakā vīrā*, in the Daśadharmas *sūtra*, IV. 4. The passage referred to is perhaps the same as is quoted in the *Śikṣāsamuccaya*, p. 5, ll. 7 ff., *asrāddhasya manuṣyasya śuklo dharmo na rohati, vījānām agnidagdhanām atikuro harito yathā*.
- dastā*, subst., Old Pers. *dasta*, hand; acc. sing. *dastu vīri paśśīmā*, I give it into (your) hand, I hand it over, II. 95.
- dātā*, subst., Zd. *dāta*, right, law, used to translate Skr. *dharma*; nom. sing. *dātā*, II. 50; III. 10, 15; acc. sing. *dātu*, II. 43, 47, 50; *dātu vātu*, in right, righteously, II. 44; *dātu pakṣu hāmāre*, they are on the side of right, II. 91; instr. sing. *dātā-na*, II. 46, 47.
- dātī*, adj. from foregoing, righteous; nom. plur. *dātya*, II. 51.
- dā*, to see, Zd. *dē*, pres. 1st pers. sing. *daimā*, IV. 7; 3rd pers. sing. *daiyā*, II. 4; IV. 7; past 1st pers. sing. *dātaimā*, II. 111.
- dharmī*, adj., borrowed from Skr. *dharmika*; instr. abl. plur. *dharmyau-ja*, II. 90. The form can also be derived from *dharma*.
- ḍrra*, probably the same case as Zd. *ḍrā*, to protect; present 3rd pers. sing. *ḍrraite*, II. 46.
- ḍrrai*, numeral, Zd. *ḍrāyū*, three; *ḍrraya yāna*, the three vehicles, III. 10; *ḍrai padya*, in three ways, III. 10; *ḍrrai ysārā*, three thousand, II. 113.
- ḍrraumūjsiya*, unidentified word, probably the loc. sing. of a noun denoting some period of time, II. 6.
- dukhā*, subst., borrowed from Skr. *duḥkha*, pain, misery; loc. sing. *dukhā*, II. 49; instr.-abl. plur. *dukhya-ja*, II. 11, 92, 96; in II. 111 we read *dukhakarye*, which is perhaps gen. of *dukhakara*, causing pain, or, perhaps, to be effected with difficulty, difficult.
- dukhīṅgya*, adj., from foregoing, full of misery; nom. plur. fem. *dukhīṅgye*.
- gā[cu]*, uncertain and unidentified word, IV. 9.

gāmī, perhaps borrowed from Skr. *gāmika*, transient, II. 1.

gāmu, unidentified word, apparently a sing. neuter, III. 9, 10, 11; a gen. sing. of the same word is probably *gāmye*, III. 14.

ggamjsa, subst., fault, sin, IV. 6; the form is nom. sing. fem.

ggampha, subst., a measure of distance, a mile; acc. plur. *ggampha*, II. 113.

ggāthā, subst., Zd. *gaēā*, a being; nom. plur. *ggāthā*, II. 90, 16.

Ggaupakā, nom. propr., Skr. *Gopaka*; acc. sing. *Ggaupaku*, II. 93.

ggānākā, participle of unidentified verb; nom. plur. *ggānāka*, III. 13.

Ggīrai, unidentified nom. propr., II. 42.

gūna, subst., Zd. *gaona*, characteristic mark, nature, quality; nom. plur. *gūna*, II. 8; in the Vajracchedikā the word is used to translate Skr. *lakṣaṇa*.

gyastā, adj., Zd. *yazata*, worthy of worship, divine; *gyastā balyā*, used to translate Skr. *bhagavat*, an epithet of the Buddha; nom. sing. *gyastā balyā*, IV. 1; gen. sing. *gyastā balyā*, II. 112; voc. sing. *gyasta balya*, II. 105, 106; nom. plur. *gyasta balya*, II. 6.

gyoya, unidentified word, III. 16, 20.

ha, unidentified word, perhaps a particle, II. 3, 4; IV. 10.

hā, adv., Zd. *ā*, denoting the direction towards, II. 110; used in connexion with verbs; *hā byande*, is found, II. 100; *hā mūnātā*, looks like, resembles, II. 4.

hāde, nom. acc. plur. fem. of unidentified noun perhaps meaning 'state,' 'matter,' 'affair,' II. 2, 102; III 10; IV. 7.

hainā, unidentified word, apparently nom. plur. of a *hainai*, IV. 9.

hajba, adj., wise, prudent; nom. plur. *hajba*, II. 51.

halcā, pron., someone, anyone, II. 110.

hamā, adj., Zd. *hama*, the same; nom. sing. *hamā*, III. 10; with emphatic (?) *hamī*, III. 9; instr. sing. *hamna*, II. 112; gen. sing. *hamye kṣaṇu* (perhaps wrong for *kṣaṇā*), in the same moment, in one moment, II. 7; *hamu vāte*, in the same (way), likewise, II. 102.

hamatā, cf. Zd. *hamaa*, likewise, at the same time, II. 42, 43, 44; III. 16.

hambar, Zd. *ham-ṣar*, to fill; past part. nom. plur. *hambaḍa*, II. 109.

hamberāte, apparently present pass. 3rd pers. sing., perhaps from foregoing, II. 110.

hamāyāre, apparently present 3rd pers. plur., perhaps of verb corresponding to Zd. *ham-i* and used to translate Skr. *samsar*, to undergo transmigration, II. 2.

hamjsātā, past part., perhaps from verb corresponding to Zd. *ham-gam*, to come together, to gather; nom. plur. *hamjsāta*, II. 106.

hamkhiṣṭā, past part. of verb corresponding to. Zd. *ham-xṣā*, to count, to enumerate; acc. *hamkhiṣṭo*, II. 6.

hamtsa, adv., together with, II. 95, 98.

handarā, pron., Zd. *antara*, another, II. 7; the form is perhaps nom. plur., in which case we however elsewhere find *handara*, cf. Lenmann p. 46¹.

handāra, subst., favour, support; acc. sing. *handāro*, II. 98.

harbiṣṣā, adj., Pehlevi *harvīsp*, all and every; nom. sing. *harbiṣṣā*, II. 5, 47; nom. sing. neut. *harbiṣṣu*, II. 4; acc. sing. *harbāṣṣu*, II. 47; acc.

harbiṣṣo, II. 92; gen. sing. fem. *harbiṣye*, IV. 1; nom. plur. *harbiṣṣā*, I. 372; II. 2, 101; nom. plur. fem. *harbiṣṣe*, II. 52; the form *harbiṣṣā* is used with feminine nouns in II. 101.

hars, unidentified verb; present 1st pers. plur. *harsāmā*, II. 107.

hastamā, superl. of adj., cf. Zd. *hastama*, best; acc. sing. fem. *hastamo*, II. 11.

hastaru, compar. of foregoing, IV. 12.

hatā, unidentified, II. 110.

hayar, to repose, to dwell; used to translate *abhiram* in the *Aparimitāyuhṣūtra*; pres. 3rd pers. plur. *hayārindā*, III. 12; inf. (?) *hayāḍe*, III. 14.

haysgu, unidentified word, IV. 10; Leumann p. 140³⁰ has *haysge*, the nose, but this word is hardly intended.

hālysdā, past part. of unidentified verb, perhaps from verb corresponding to Zd. *harz*, pers. *hiṣtan*; nom. plur. *hālyśda*, IV. 7.

hāmā, base of verb used as a verb subst., to be, to become; present 3rd pers. sing. *hāmāte*, II. 11, 49, 50; 3rd pers. plur. *hāmāre*, II. 10, 91, 102; IV. 11, 12; imper. 1st pers. sing. *hāmāne*, I. 372; conj. 3rd pers. sing. *hāmāte*, II. 99, 103; 3rd pers. plur. *hāmānde*, II. 92; *hāmāro*, II. 8; opt. 3rd pers. plur. *hāmāru*, II. 108.

hārā, subst., an object, thing; nom. sing. with suffixed relative *ju*, *hār-ju*, because II. 1; nom. plur. *hāra*, II. 2; IV. 7; acc. plur. *hāra*, II. 4.

hātamkarā, probably borrowed from Skr. *hitakara*, doing what is useful, a benefactor; nom. plur. *hātamkara*, II. 91.

hāvya, *hivya*, unidentified word; acc. sing. fem. *hāvyo*, III. 11; acc. plur. *hivya*, III. 11; perhaps connected with *hivī*.

hīs, this base occurs in the *Aparimitāyuhṣūtra* in the passage *gvaṃṇā hīsī*, which translates Skr. *karṇapute patiṣyati*; the meaning of the verb therefore seems to be 'to be heard, to be sounded'; pres. 3rd pers. plur. *hīsindā*, III. 13; opt. 3rd pers. sing. *hīsīyi*, II. 103.

hīsāta, unidentified, perhaps connected with the foregoing, II. 99.

hivī, adj., connected with, belonging to; cf. Leumann p. 88²²; nom. sing. *hivī pūrā*, belonging to thy son, II. 48; obl. sing. (?) *hivye*, II. 112.

hīyūra, unidentified word, IV. 5.

ho, subst. voice; instr. sing. *hamna hona*, with the same, with one, voice, II. 112.

hota, subst., might, power, III. 17, 20.

hūḍe, unidentified verb in the 3rd pers. sing., perhaps meaning 'accomplished,' 'performed,' *aviṣīyūrī hūḍe*, he performed his anointment, II. 53.

hvan, Zd. *xvan*, to say, to speak; present 3rd pers. sing. *hvānāte*, II. 108; *hvānīte*, III. 19; past 1st pers. sing. *hvataimā*, II. 100; 2nd pers. sing. *hvatai*, II. 1; *hvati* (?), III. 14; 3rd pers. sing. *hvate*, III. 16; IV. 1, 4; 3rd pers. plur. *hvatāndī*, II. 112; present passive 3rd pers. sing. *hvānde*, IV. 3; 3rd pers. plur. *hvañāre*, III. 10; past part. nom. sing. *hvatā*, III. 9; nom. plur. *hvata*, III. 14.

hvāna, subst., derived from *hvan*, preaching; acc. sing. *hvāno*, II. 92.

hvāṣṭā, perhaps identical with Zd. *hvāṣta*, well established; perhaps corresponding to Skr. *kuśala*; nom. sing. *hvāṣṭā*, II. 46 (of King Nimi); *ṣṣaddendri indri hvāṣṭā*, the faith-indriya is the excellent indriya, IV. 2; *no parāhīnā aṃgga ṣṣadda varā hvāṣta paḍoysā*, there are nine members pertaining to morality, and the excellent faith is the first, IV. 2.

hve, subst., a man; nom. sing. *hve*, IV. 6; gen. sing. *hveṃdā*, III. 15; IV. 6; nom. plur. *hvandā*, IV. 8; *hvandi*, II. 52; *hveṃdi*, II. 51.

hvīrā, unidentified word, II. 42; it might be Zd. *hvīra*, a hero, used as a designation of the Buddha.

i, enclitic pronoun of 3rd pers. sing., used to denote the oblique cases; *se evī kīrā se ysojsi ka ysojsā iya ka evī hamatā ne hvīrā*, now what is his work? Well, purification if there should be purification. When? When the hero (the Buddha) does not exist contemporaneously with him; II. 42. The whole passage is extremely doubtful, and the above translation is only tentative; *itai parste*, thus he said to him, II. 47; *kadaruī bastē u aviṣīyvi hūde*, he bound his sword and performed his ointment, II. 53; *puṣṣvai*, IV. 11.

indā, present 3rd pers. plur. of verb subst., II. 100; IV. 9; *indi*, IV. 7; see *aṣṭā*.

indrī, subst., borrowed from Skr. *indriya*, an organ of sense; nom. sing. *indrī*, IV. 2.

indrya-hūde, states, objects of the senses III. 10.

Inganā, nom. propr., of uncertain origin; acc. sing. *Inganu*, II. 93.

irata, unidentified word, II. 51; perhaps two words *ī* and *rata*.

iyā, opt. 3rd pers. sing. of verb subst., II. 42, 43. 99; see *aṣṭā*.

jāggarai, subst., borrowed from Skr. *jāgaraka*, waking; acc. sing. *jāggarau*, II. 97.

jālā, unidentified word, probably borrowed from Skr. *jāla*; gen. plur. *jālānu*, III. 13.

Jambuvivā, subst., borrowed from Skr. *Jambudvīpa*, name of a continent, II. 113.

jā, to conquer; past 2nd pers. plur. *jātānda*, II. 109.

jīyānīyā, uncertain and unidentified word, IV. 8.

jsa, particle of uncertain origin, often added to the instr.-ablative; *adātyau-jsa*, II. 49; *bvemāle-jsa*, II. 8; *dharṃyau-jsa*, II. 90; *diṣyau-jsa*, IV. 5; *dukhyan-jsa*, II. 11, 92, 96; *muho-jsa*, II. 103; III. 19; *puṇyau-jsa*, III. 14; *ṣṣade-jsa*, II. 10; *ṣṣahānyo-jsa*, II. 109; *ṣṣāralele-jsa*, II. 11; *ṣṣaṭhyau-jsa*, II. 51; *umyau-jsa*, II. 108; of two consecutive words in the same case, only the last one takes the addition *jsa*; cf. *jsa*.

jsan, Zd. *jan*, to slay, oppress; pres. 2nd pers. sing. *jsaṇā*, II. 50.

jsaṃṇita, unidentified word, probably the plural of a past part., II. 105.

jsa, apparently a particle forming an ablative case from *ku*, where, when; *ku-ḥso*, wherefrom, IV. 10; probably from *jsa* with emphatic *u*.

jsomā, unidentified word, IV. 12; perhaps from *jsa* and *umā*.

- ju*, indefinite particle, cf. Skr. *cid*, II. 4, 95, 99, 110; III. 16; IV. 8, 9; in *hārju*, II. 1, *ju* is probably the relative *cu*.
- jvyau*, instr.-abl. plur. of word, probably corresponding to Zd. *jva*, *jīva*, Skr. *jīva*, life, II. 90; or else *jvyau* is an adj., living, and the following *dharmyan*, the qualified noun.
- jyā*, Zd. *jyā*, to be overpowered, to disappear; pres. 3rd pers. plur. *jīyāre*, II. 10; *jīyāre*, IV. 8; *jyārā*, IV. 11.
- ka*, adv. and conjunction, when, if, II. 42, 43, 92, 96, 99, 107; IV. 6.
- Kādā*, nom. propr., Skr. *Kāla*; acc. *Kādu*, II. 94.
- kāḍarā*, subst., a sword; acc. sing. with suffixed pronoun *i kāḍaru*, II. 53; I am indebted to my friend Baron Staël Holstein for the translation of this word.
- kālā*, subst., borrowed from Skr. *kāla*, time; nom. sing. *kālā*, II. 3; acc. sing. *kālu*, II. 93, 102.
- kalāyuggī*, adj. derived from *kalāyuggā*, Skr. *kaliyuga*, belonging to the *kali* age; nom. sing. *kalāyuggī*, II. 4.
- kalj*, to beat, to sound; present 3rd pers. plur. (?) *kaljāndā*, III. 13.
- kalpī*, adj., derived from Skr. *kalpa*, belonging to the age, II. 5.
- Kanakabhāradvājā*, nom. propr., Skr. *Kanakabhāradvāja*; acc. sing. *Kanakabhāradvāju*, II. 94.
- Kanakavatsā*, nom. propr., Skr. *Kanakavatsa*; acc. sing. *Kanakavatsu*, II. 94.
- kantha*, subst., a town; nom. sing. *kantha*, II. 100.
- karā*, an emphatic particle, common in negative sentences, cf. Skr. *kila*, II. 4, 48; III. 16; *kari*, II. 9.
- karma*, subst., borrowed from Skr. *karman*, act; IV. 8, 10.
- karma-indriya*, subst., borrowed from Skr. *karmendriya*, an organ of action; acc. plur. *karma-indriya*, III. 15.
- kāḍātāna*, subst., derived from *kāḍā*, done, an act, a deed, especially an evil deed, a sin; acc. sing. (?) *kāḍenu*, II. 104; nom. plur. *kāḍātāne*, II. 10; *kāḍāyānā*, IV. 11.
- khāysā*, subst., food; acc. sing. *khāysu*, II. 77.
- khājātālāstanu*, unidentified word, IV. 8.
- kho*, conjunction, formed from the interrogative-relative; when, II. 3, 4; like, as, II. 11, 109, 110, 113; III. 13, 17; IV. 3, 4, 5, 7, 9; so that, II. 108, 112; III. 14; than, II. 7, 9.
- kīrā*, subst., Skr. *karya*; nom. sing. *kīrā*, II. 42.
- klaiśā*, subst., borrowed from Skr. *kleśa*, impurity, defilement; acc. plur. *klaiśa*, II. 109.
- klaiśinai*, adj. formed from foregoing, dealing with the *kleśas*; acc. sing. *klaiśinai sūttro*, in the *kleśa sūtra*, IV. 3.
- ko*, conjunction, formed from the interrogative-relative; so that, II. 5 (*ko va*), 111; though, II. 50 (*ko rro*).
- kṛtānī*, subst., derived from *kṛtāna*, the Skr. *kṛtājña*, and corresponding to Skr. *kṛtājñatā*, gratefulness, gratitude, II. 111.

- kṛviyuggā*, subst., borrowed from Skr. *kṛtuyuga*, the golden age; gen. sing. *kṛviyuggā*, II. 3.
- kṣūḍā*, unidentified participle, II. 99.
- kṣam*, Skr. *kṣam*, to want, to wish; pres. 3rd pers. sing. *kṣamāte*, III. 14.
- kṣaṇa*, subst., borrowed from Skr. *kṣaṇa*, a moment; acc. sing. *kṣaṇu*, II. 7; gen. sing. *kṣaṇā*, II. 7, 8.
- kṣīrā*, subst., cf. Zd. *kṣāra*, Skr. *kṣētra*, country, realm; nom. sing. *kṣīrā*, II. 47, 49; acc. sing. *kṣīru*, IV. 9.
- ku*, conjunction formed from the interrogative-relative, when, II. 45, 90, 96, 104, 107; *ku-buro*, as much as II. 100; *ku-jso*, whence, wherefrom (?) IV. 10.
- kuṣṣalamūla*, subst. borrowed from Skr. *kuṣalamūla*, root of goodness; nom. plur. *kuṣṣalamūla*, II. 6.
- kyc*, relative pronoun, cf. *ce*; nom. sing. *kyc*, II. 10, 43; IV. 6, 11; nom. acc. plur. *kyc*, II. 1, 8, 90, 96; III. 13; IV. 6, 9, 12.
- lāstann*, unidentified word in the acc. sing., see *khājūtālāstannu*, IV. 8.
- lovaṣaṭhīya*, adj., renowned, famous in the world, II. 44.
- ma*, prohibitive particle, II. 48, 99, 103; III. 16.
- maho*, perhaps the 1st pers. plur. of the personal pronoun, II. 106; cf. *muhu*.
- Mahākāśavi*, nom. propr., Skr. *Mahākāśyapa*; nom. sing. *Mahākāśavi*, II. 92.
- māliḥārā*, unidentified word, perhaps connected with Skr. *mālā* and meaning 'entertainment with garlands'; acc. sing. *māliḥāru*, II. 97.
- mamā*, gen. of the pronoun of the 1st person, my, II. 90, 96, 110, 111; III. 19.
- māmknaya*, unidentified word, IV. 9.
- mān*, New Persian *mānistān*, to look like, to be similar; pres. 3rd pers. sing. *māñātā*, II. 4; present part. neuter sing., *māñamdu*, Pers. *mānind*, like; *trāmn māñamdu*, such like, just as, II. 43.
- mānan*, unidentified word, used after the relative *cu*; perhaps connected with Zd. *mana*, way, manner; *cu mānan*, in which way, as, II. 100.
- māṇavā*, subst., borrowed from Skr. *māṇava*, a youth, a young brāhman; nom. plur. *māṇava* II. 7, 8, 9.
- mara*, adv., here, II. 100, 106, 107; *marā*, III. 12.
- māta*, subst., Zd. *māta*, a mother, II. 105; IV. 3.
- mā*, oblique form of the pronoun of the 1st pers. sing., II. 10, 90.
- māḍāna*, present part. of verb, cf. Skr. *māḍhas*, merciful; voc. sing. *māḍāna*, II. 105.
- māstā*, adj., Zd. *masita*, great; nom. sing. *māstā*, II. 3, 4, 111; acc. sing. *māstu*, II. 107; gen. sing. fem. *māste*, III. 9; nom. plur. *māsta*, II. 9, 10.
- mīr*, Zd. *mar*, to die; pres. 3rd pers. sing. *mīde*, II. 105.
- mitra*, subst., borrowed from Skr. *mītra*, a friend; acc. plur. with suffixed enclitic pronoun *ī*, *mitrai vīrā*, amongst his friends, II. 113.
- muho*, oblique base of the pronoun of the 1st pers.; instr.-abl. *muho-jsa*, II. 103, 108; III. 19; the form *muhu*, II. 112 is perhaps the nom. plur.
- mulṣdā*, subst., compassion, pity; cf. Zd. *mərəzdika*; acc. sing. *mulṣdu*, II. 106.

murakī, unidentified word, IV. 5.

myānai, adj., pure, bright; acc. sing. *myānau*, II. 109.

na, suffix or postposition, used in the instr. sing.; *aḍālā-na*, II. 48; *anābhoggā-na*, III. 15; *dātā-na*, II. 46, 47; *ham-na ho-na*, II. 112; *hvatā-na*, IV. 9; *tcamā-na*, II. 99; *uhtu-na* (?), IV. 9.

nā, to get; past 3rd pers. sing. *nāte*, II. 92.

Nāgasenā, nom. propr., Skr. *Nāgasena*; acc. sing. *Nāgasenu*, II. 94.

namas, borrowed from Skr. *namasya*, to bow down to; present 1st pers. sing. *namasāmo*, II. 1, the form is however irregular (the usual one being *nama-sīmā*), and is perhaps a 1st pers. plur.

nās, to reach, to obtain, Zd. *nas*; present 3rd pers. sing. *nāste*, IV. 12; conj. 2nd pers. sing. *nāsa*, II. 50 (used as a future).

ne, negative particle, II. 5, 42, 43, 51, 52, 90; IV. 6, 7, 8, 9, 12; more emphatic *ne ne*, II. 4, 49, 50, 102; *ne nā*, II. 45; cf. *nā*, *nī*.

nā, *nī*, negative particle; *nā*, II. 6, 45, 99, 101, 108, 110; IV. 4, 7, 9; *nī*, II. 2, 9, 96, 110, 112; III. 14; IV. 4; more emphatic *nī nī*, II. 110; cf. *ne*.

nī, perhaps enclitic pronoun of 1st pers. plur., II. 106.

nā, *nī*, enclitic pronoun of 3rd pers. plur.; *nā*, III. 11; *nī*, II. 8, 108.

nīhūsā, unidentified verb, II. 90; perhaps two words *nī* and *hūsā*.

uājsašto, past part. of verb corresponding to Zd. *nicaš*, to explain, II. 7.

nīkšūtā, unidentified verb, II. 43; perhaps two words *nī* and *kšūtā*.

nīmanḍrūṇa, subst., borrowed from Skr. *nīmantraṇa*, invitation; acc. sing. *nīmanḍrūṇo*, II. 97.

Nāmā, name of a famous king, Skr. *Nimi*; nom. sing. *Nāmā*, II. 46; *Nimā*, II. 53.

nārmāte, borrowed from Skr. *nirmīta*, created, III. 18, 20.

nārṇānā, borrowed from Skr. *nīrvāṇa*; gen. sing. *nārṇānā*, II. 100; *nārṇānī*, II. 101; *nīrvānā*, II. 92.

nāštā, is not, II. 1; IV. 6, see *aštā*.

nītastā, past part., seated, sitting, III. 18.

no, numeral, Zd. *nava*, nine, IV. 2.

o, adv., also, and, II. 1, 97.

orā, unidentified word, perhaps connected with Hindustani *aur*, quarter, direction, II. 112.

oys, perhaps the same as Zd. *nz*, Skr. *ñh*, to consider, heed; pres. 3rd pers. sing. *oysde*, IV. 9, 10; 3rd pers. plur. *oysāre*, IV. 8.

pachīš, to complete; conjunctive 1st pers. plur. (?) *pachīšāma*, II. 107.

padā, adv., in front; *p. vāstūta* used to translate *pravrajita*, II. 44.

padā, uncertain and unidentified word, II. 110.

padama, unidentified word, seems to denote some musical instrument, III. 13.

padamgya, adj. of uncertain meaning, perhaps 'based on,' 'pertaining to,' II. 2.

padcr, cf. Zd. *paīti-dar*, to keep; pres. 3rd pers. plur. *padcrindā*, II. 90.

padī, subst., way, manner; acc. plur. *bissā padya*, everywhere, in every way, II. 11, 112; *drai padya*, in three ways, III. 10.

- paḍoysā*, numeral, the first; nom. sing. *paḍoysā*, IV. 2; acc. sing. *paḍoṣu*, IV. 1.
pakṣā, subst., borrowed from Skr. *pakṣa*, side, half month; nom. sing. *pakṣā*, II. 48, acc. sing. *pakṣu*, II. 91; *myānanu pakṣā*, in the bright fortnight, II. 109.
pañja, numeral, Zd. *panca*, five, IV. 2.
pañjavaṣṣī, adj., borrowed from Skr. *pañcavarṣika*, a certain festival; acc. *pañjavaṣṣī*, II. 97.
panam, to rise; past part. nom. sing. masc., used as a past tense *panatā*, II. 104.
panaṣṣ, Zd. *apa-nas*, to disappear; pres. 3rd pers. plur. *panaṣṣāre*, II. 52.
panda, unidentified word, perhaps connected with Zd. *panti*, *paṭā*, way; nom. plur. *pande*, II. 100.
pani, adj., each, every; nom. sing. *pani*, III. 19, 20; gen. sing. *panye*, II. 7; nom. plur. (?) *pani*, any, II. 102.
Panthā, nom. propr., Skr. *Panthaka*; acc. *Pantho*, II. 94.
par, to give out, to say, to speak; past 3rd pers. sing. *parste*, II. 47.
parāhīnai, adj., connected with, belonging to *parāha*, morality; nom. plur. *parāhīnā*, IV. 2.
paranārva, borrowed from Skr. *paranirvā*, to enter into the highest *nirvāṇa*; pres. 1st pers. plur. *paranārvāmā*, II. 107; perfect 3rd pers. sing. with the negative particle *paranārvāte nāstā*, IV. 6.
paran, unidentified, II. 103.
parā, adj., Skr. *para*, the highest, or, other; nom. plur. *para*, II. 7, 8, 9.
parī, unidentified word, II. 112.
parr, to be saved, to be released; opt. 3rd pers. sing. *parrīye*, II. 5; past 3rd pers. sing. *parrāte*, II. 53.
parrīj, Zd. *paiti-ric*, to make free, to deliver; pres. 3rd pers. sing. *parrījāte*, II. 11.
pars, to be saved, inchoative from *parr*; pres. 3rd pers. plur. *parsīndi*, II. 92, 96.
paṣṣā, to let out, to give out, to leave; present 1st pers. sing. *paṣṣimā*, II. 95; 2nd pers. sing. *paṣṣā*, II. 47; imper. *paṣṣa*, II. 106.
paṣṣete, unidentified word, probably the oblique form of *paṣṣātā*, deliverance, II. 106.
patā, subst., Zd. *paiti*, a master, a lord; gen. sing. *patā*, II. 92; nom. plur. *pata*, II. 100; the explanation is not certain.
patāna, uncertain word, III. 18, 19; to judge from the form it might be the instr.-abl. of *patā*, or perhaps connected with Zd. *paitina*, different, separate, separately, individually.
pātcā, adv., cf. Zd. *pasca*, afterwards, II. 113; *pātcu vā*, II. 93.
pathamj, to leave, to give up; pres. 3rd pers. plur. *pathamjīndi*, II, 91.
pathīs, to leave off from; pres. 3rd pers. plur. *pathīsīndā*, II. 49.
pathutā, uncertain and unidentified word, IV. 4.
pharāka, adj., much, many, IV. 5.
pharu, adj., much, many, II. 7, 9, 43, 45, 50; IV. 7; *pharo*, III. 11.

pīri, subst., Pehlevi. *pīr*, an old man, a teacher; gen. sing. *pīri*, II. 105.

pāta, subst., Zd. *pitā*, a father; nom. sing. *pāte*, II. 105.

pratābimbai, subst., borrowed from Skr. *pratibimbakī*, resemblance, likeness; gen. sing. *pratābimbai*, II. 10.

prhīya, probably an adaptation of Skr. *prthvi*, broad, II. 100.

prīyā, subst., borrowed from Skr. *preta*, a spirit, a ghost; nom. plur. *prīya*, IV. 7.

puña, adj., borrowed from Skr. *puṇya*, meritorious; nom. plur. *puña*, II. 6, 10; with suffixed enclitic pronoun *i*, *puñai*, his merits, IV. 11; instr.-abl. plur. *puñyan*, I. 372; *puñyan-ja*, III. 14.

puñaunda, adj. formed from foregoing, full of merit, righteous; acc. plur. *puñaunda*, II. 6.

pūrā, subst., Zd. *puṣra*, a son; acc. sing. *pūru*, II. 46; gen. sing. *pūrā*, II. 48; nom. plur. *pūra*, II. 105; instr.-abl. plur. *pūryo*, II. 111.

pur, verb of uncertain origin and meaning; pres. 3rd pers. plur. *purindā*, II. 51.

purra, subst. the moon; nom. sing. *purra*, II. 109.

puṣṣa, unidentified subst., perhaps connected with Skr. *pārśva*, Wakhī *pīrs*, side, region; acc. sing. *puṣṣo*, II. 109.

puṣṣva, unidentified adj.; nom. plur. with suffixed pronoun *i*, *puṣṣvai*, IV. 11.

pyūs, to hear, cf. Pers. *niyošidan*; pres. 3rd pers. sing. *pyūšde*, II. 3; IV. 8, 10, 11, 12; 3rd pers. plur. *pyūšāre*, III. 11, 14; past 3rd pers. plur. *pyūš-tāndi*, II. 104.

Rāhulā, nom. propr., Skr. *Rāhula*; acc. *Rāhulu*, II. 94.

raysā, unidentified word, probably Zd. *razan*, rule, order, II. 48; III. 9; instr. abl. sing. *raysā-na*, III. 10.

rā, particle added after pronouns; *ce rā halcā*, whoever, II. 110; *kyc rā*, who now, II. 8; IV. 12.

rī, copulative or emphatic particle, II. 8, 10.

rra, uncertain and unidentified word, probably a copulative particle, II. 110.

rrāšā, subst., according to Leumann, p. 67^u borrowed from Skr. *rājan*, a king; nom. sing. *rāšā*, III. 17.

rrašta, adj., Zd. *rašta*, right, just; adv. *rrašto*, rightly, II. 1.

rre, subst., a king; nom. sing. *rre*, II. 46, 53; gen. sing. *rrundā*, III. 12; *rrundi*, II. 45; nom. plur. *rrunde*, II. 44.

rrīj, Zd. *ric*, to surpass; pres. 3rd pers. sing. *rrījāte*, II. 8.

rro, adv., and, also, II. 46, 50, 108; IV. 7, 9.

rruštā, subst., kingdom, government; acc. sing. *rruštu*, II. 47.

ru, uncertain and unidentified, III. 17, perhaps the same as *rro*.

sai, Zd. *sad*, to appear; present 3rd pers. sing. *saittā* (?), IV. 6.

šai, adv., even, also, II. 103; cf. *ššai*.

saddham, borrowed from Skr. *siddham*, hail, II. 1; IV. 1.

salāvā, subst., borrowed from Skr. *samlāpa*, teaching, word; acc. plur. *salāva*, II. 104, 108. III. 11.

salī, subst., Zd. *sarəd*, a year; acc. sing. *salī*, II. 45.

Śamā, subst., borrowed from Skr. *Yama*, the lord of the nether world; gen. sing. *Śamā*, II. 45.

samāhāna, subst., borrowed from Skr. *saṃādhāna*, absorption, meditation, II. 9.

saṃkhāramā, subst., borrowed from Skr. *saṅghārāma*, a monastery; acc. sing. *saṃkhāramu*, II. 98.

saṃtsāra, subst., borrowed from Skr. *saṃsāra*, transmigration, the world; loc. sing. *saṃtsara*, II. 111; IV. 3.

saṃtseraī, adj., derived from foregoing, subject to transmigration, belonging to the world, II. 1.

samu, adv., borrowed from Skr. *samam*, in like manner, similarly, simultaneously, II. 50, 110; IV. 3, 5.

sarva, adj., borrowed from Skr. *sarva*, all, every; acc. plur. *sarva*, II. 6.

sarvañi, adj., borrowed from Skr. *sarvajña*, omniscient; nom. sing. *sarvañi*, III. 16; IV. 4.

satva, subst., borrowed from Skr. *sattva*, a being; nom. plur. *satva*, I. 372; II. 3, 50; acc. plur. *satva*, II. 6, 11.

ṣaundi, unidentified word, II. 101.

scālā, subst., time; acc. sing. *scālū*, II. 113; *skyātū*, III. 12.

se, adv., used to introduce a saying; Professor Leumann, p. 75¹³ compares Prakrit *se*. If that derivation is correct the word must be a loanword; it is however possible to derive it from the Indo-European base *ko*; cf. Greek *ekēi*, Latin *ce-do*.

ṣā, dem. pron. nom. sing., II. 46, 99; *ṣā te*, II. 113.

ṣkoṅgya, subst., apparently used to translate Skr. *saṃskāra*, form, the world of phenomena; nom. plur. *ṣkoṅgye*, II. 101; *ṣkauṅgye*, II. 101.

skyātā, time, see *scālā*.

ṣṣadda, subst., borrowed from Skr. *śraddhā*, faith, belief; nom. sing. *ṣṣadda*, IV. 2, 3; acc. sing. *ṣṣaddo*, IV. 1; *ṣṣadu* (?), IV. 5; instr. *ṣṣadde-ja*, II. 10; IV. 3.

ṣṣaddā, adj., borrowed from Skr. *śrāddha*, believing, full of faith; nom. plur. *ṣṣadda*, II. 96.

ṣṣaddendrī, subst., borrowed from Skr. *śraddhendriya*, the faculty, moral sense, of faith, IV. 2.

ṣṣahāna, subst., borrowed from Skr. *śraddhāna*, faith, used to translate *guṇa*, virtue; nom. plur. *ṣṣahāne*, II. 52; acc. plur. *ṣṣahāne*, II. 7; instr.-abl. plur. *ṣṣahānyo-ja*, II. 109; gen. plur. *ṣṣahānānu*, II. 52.

ṣṣahānīyā, adj., derived from foregoing, connected with virtue, virtuous; nom. plur. *ṣṣahānīya*, II. 51.

ṣṣai, adv., even, also, II. 48, 107; III. 17; IV. 6, 10.

Śsakkrā, subst., borrowed from Skr. *Śakra*, the god Indra; gen. sing. *Śsakkrā*, III. 20; *Śsakkranārmāte*, created by *Śakra*, III. 20.

- ṣṣamanā*, subst., borrowed from Skr. *śramaṇa*, an ascetic, a Buddhist recluse; gen. plur. *ṣṣamanānu*, II. 91, 102.
ṣṣandāṣṣajo, unidentified, II. 97; perhaps two words.
ṣṣanda, subst., the earth; acc. sing., also used as an adverb, on the earth, *ṣṣando*, II. 48, 102; III. 9, 16; gen. sing. *ṣṣandye*, II. 48.
Śṣāriputrā, nom. propr., Skr. *Śāriputra*; voc. sing. *Śṣāriputra*, II. 8.
ṣṣāsanā, subst., borrowed from Skr. *śāsana*, doctrine, teaching; acc. sing. *ṣṣāsanu*, II. 90, 95; gen. sing. *ṣṣāsanā*, II. 111; loc. sing. *ṣṣāsiṇa*, II. 91, 96.
ṣṣaṭhā, subst., borrowed from Skr. *śaṭha*, a cheat, a rogue; instr. abl. plur. *ṣṣaṭhyau-ṣṣa*, II. 51.
ṣṣā, unidentified, II. 53; cf. *ṣṣo*.
ṣṣāṇa, loc. sing. of the first numeral, in one, II. 6; IV. 5.
ṣṣārā, adj., cf. Skr. *śiva*, good, lucky; nom. sing. neut. *ṣṣāru*, IV. 10; gen. sing. *ṣṣārye*, II. 44.
ṣṣāratātā, subst., derived from foregoing, luck, hail, bliss; nom. sing. *ṣṣāratātā*, IV. 4; instr. abl. sing. *ṣṣāratete-ṣṣa*, II. 11; gen. sing. *ṣṣāratete*, IV. 3.
ṣṣo, unidentified, II. 103; cf. *ṣṣā*.
ṣṣu, unidentified, II. 42; cf. *ṣu*.
ṣṣūhāta, unidentified, II. 96.;
sta, Zd. *stā*, 2nd pers. plur. of the verb subst., used to form a 2nd pers. plur. of the perfect; *hambada sta*, you have been filled, II. 109; *ttranda sta*, you have gone, II. 109; *yiḍāndi sta*, you have done, II. 108.
ṣṭa, Zd. *xšā*, to stand, also used as a verb subst.; present 3rd pers. plur. *ṣṭāre*, II. 2.
ṣṭānye, uncertain and unidentified, might be the obl. sing. of the middle part. of *ṣṭa*, IV. 8.
staurā, adj., probably connected with Zd. *staura*, strong, firm; nom. sing. *staurū*, II. 3; neuter *stauru*, II. 4.
stā, the same as *aštā*, is; *vātā stā*, is become, has arisen, II. 45.
sthīrā, subst., borrowed from Skr. *sthavira*, an elder; acc. sing. *sthīru*, II. 93, 94; gen. sing. *sthīri*, II. 104.
ṣu, unidentified, II. 3; cf. *ṣṣu*.
supīya, unidentified, IV. 9.
suvirā, subst., borrowed from Skr. *śūvira*, a hero, a valiant man; acc. sing. *suviru*, II. 93.
sūtrā, subst., borrowed from Skr. *sūtra*, a treatise, a sūtra; acc. sing. *sūtru*, IV. 11, 12; *sūtro*, III. 16; *sūltro*, IV. 3; gen. sing. *sūtrā*, IV. 4.
ṣyc, gen. sing. of the first numeral; *ṣyc kṣaṇā*, in one moment, II. 8.
syūta, unidentified participle, II. 105, 106, 108.
ta, uncertain and unidentified, II. 107; IV. 8.
tāmu, unidentified, II. 7.
tāndi, unidentified word, perhaps meaning 'word,' or 'praise,' II. 112.

- teamā-na*, instr.-abl. of a relative interrogative base *teamā*, which, II. 99; loc. sing. *teamāna*, IV. 5.
- tearamā*, adj., cf. Skr. *caroma*, last; acc. sing. *tearamu*, II. 103.
- teera*, adj., cf. Skr. *karya*, that should be done, work; nom. sing. neut. *teeru*, II. 43, 108.
- te*, perhaps the enclitic pronoun of the 2nd person, but often used as an emphatic addition; *dukhā-te kṣīrā*, in misery thy (?) realm, II. 49; *ṣā-te*, this here, II. 113; *trāmā-te*, such now (?), IV. 3; *llā-te*, those now, II. 9, 100, 108; IV. 1; *lle-te*, those thy, II. 104.
- thatan*, adv., quickly, II. 90.
- thn*, Zd. *eam*, thou, II. 1, 43, 107.
- tā see cī lā*, II. 52; *to lā*, IV. 8.
- trāmā*, adj., such, like that; nom. sing. *tramā*, IV. 3; nom.-acc. sing. neuter *tramu*, such, thus, II. 11, 43, 96, 100; III. 10, 13, 15; IV. 3; *llrāmu*, IV. 4, 5; *llramu*, II. 106.
- trṣṭandī*, probably adapted from Skr. *tiṣṭhan*, standing, with *i*, 2nd pers. sing. of the verb subst., art standing, living, II. 107.
- tsāṣā*, unidentified, II. 101.
- lla*, oblique base of the demonstrative pronoun, that; acc. sing. *llu*, II. 93, 113; III. 12; IV. 9; *llā*, I. 372; II. 2, 46, 95; IV. 8, 11, 12; *llu-lo*, III. 9, 16; instr. sing. *llāna*, therefore, II. 10, 44; III. 16; IV. 4, 7; gen. sing. *llye*, II. 105; nom. plur. *llā*, II. 8, 90, 96; IV. 7; *llā-lā*, II. 7; *llā-te*, II. 9, 100, 108; IV. 1; nom. acc. plur. fem. *lle*, II. 8, 10; *lle-te*, II. 104; instr.-abl. plur. *llyan*, I. 372.
- lla*, adv., formed from the demonstrative base *lla*, thus, so, II. 43, 100, 102, 108, 113; III. 14, 16, 17; IV. 3, 4, 6; the enclitic pronoun *i* has been added in *llai*, II. 47, 90; *llo*, II. 96, probably contains *lla* and the emphatic particle *u*.
- llamāya*, unidentified, VI. 6.
- llāndā*, uncertain and unidentified, IV. 9.
- llāvatrīṣā*, subst., cf. Pāli *lāvatīmso*, belonging to the thirty-three, a class of gods of whom Indra is the first; nom. sing. *llāvatrīṣā*, III. 19; nom. plur. *llāvatrīṣa*, III. 18; gen. plur. *llāvatrīṣam*, III. 18.
- llērā*, adv., formed from the demonstrative base, thus, so, II. 4, 5, 8; III. 20; *lleri*, II. 107; an accusative *llern* occurs in *llern vāte*, in so being, in those circumstances, II. 92.
- llārā*, adv., formed from the demonstrative base, apparently corresponding to Skr. *lāvat*, so far, II. 1, 3, 6; *llāro* (?), IV. 12; *llārūro*, so much, so many, II. 100.
- llāma*, adv., perhaps meaning 'then,' III. 9; IV. 4.
- lliyā*, adv., then, II. 44, 95, 102, 104.
- llram*, to go; past part. nom. plur. *llranda*, II. 92, 109.
- llrāmm*, thus, II. 106; *llrāmu*, IV. 4, 5; see *trāmā*.

tūśśā, adj., cf. Skr. *tuccha*, empty; nom. plur. fem. *tūśśe*, II. 45.

tvīye, unidentified, II. 110.

u, particle, Zd. *uta*, and, II. 53, 105.

u, emphatic particle, Zd. *u*, in *tto*, thus indeed, II. 96.

ū, enclitic pronoun of the 2nd pers. plur., in *cū*, what (should be done) by you, II. 108.

udisā, borrowed from Skr. *uddiśya*, with reference to, II. 10.

uhu, perhaps pronoun of 2nd pers. sing., thou; instr. *uhuna*, IV. 9.

umai, unidentified word, apparently meaning 'disciple'; voc. plur. *umā*, II. 95, 103; instr.-abl. plur. *umyan-jsa*, II. 108.

upāta, subst., borrowed from Skr. *utpāda*, coming forth, birth, appearance; nom. sing. *upāta*, III. 12.

ustama, Zd. *ustama*, outmost, last; acc. sing. *ustamu*, at last, II. 46; *ustamu vīrā*, in the last time, II. 103; *ustam kālū*, in the last time, II. 102.

ūtca, subst., water; acc. sing. *ūtco*, IV. 7; gen. sing. *ūce*, III. 9.

ūvāsu, unidentified word, II. 106; perhaps connected with Zd. *urvāzā*, joy, happiness, bliss.

uvatārna, unidentified word, perhaps borrowed from Skr. *upakāreṇa*, by assisting, II. 91.

uysnorā, subst., a being; nom. plur. *uysnora*, II. 49; III. 12, 14; gen. plur. *uysnorānu*, II. 2.

va, Zd. *vā*, emphatic particle, II. 5; IV. 6.

vā, emphatic particle, II. 2, 49, 93; IV. 3; cf. *va*.

vah, Zd. *vah*, to live, to dwell; pres. 3rd pers. plur. *vahindā*, II. 48.

vai, unidentified, II. 100.

Vajjiputrā, nom. propr., Skr. *Vajrīputra*; acc. sing. *Vajjiputtru*, II. 95.

vajrrā, subst., borrowed from Skr. *vajra*, the thunderbolt; instr. sing., *vajrrā-na*, III. 20.

vajsās, Zd. *ava-caxš*, to behold; pres. 3rd pers. sing. *vajsāšde*, III. 19.

vamūa, adv. here, now, II. 103; cf. *vaysāa*. [II. 109.]

vāmā, unidentified, perhaps connected with Skr. *avama*, last; acc. sing. *vāmu*,

Vanavāysā, nom. propr., Skr. *Vanavāsa*; acc. sing. *Vanavāysu*, II. 93.

vara, adv., there, II. 98, 99; IV. 1, 5; with enclitic pronoun *i* (?) *varī*, IV. 10.

varatā, unidentified, II. 99, 103.

varūs, to obtain, cf. Zd. *rāz* (?); present 3rd pers. plur. *varāsāre*, II. 98.

vare, postposition, on, in; *tū vare*, therein, thereon, II. 2.

varā, unidentified, perhaps the same as *vara*, II. 103; IV. 2.

vāro, unidentified, II. 103.

vāš, to read; present 3rd pers. sing. *vāšāle*, IV. 11.

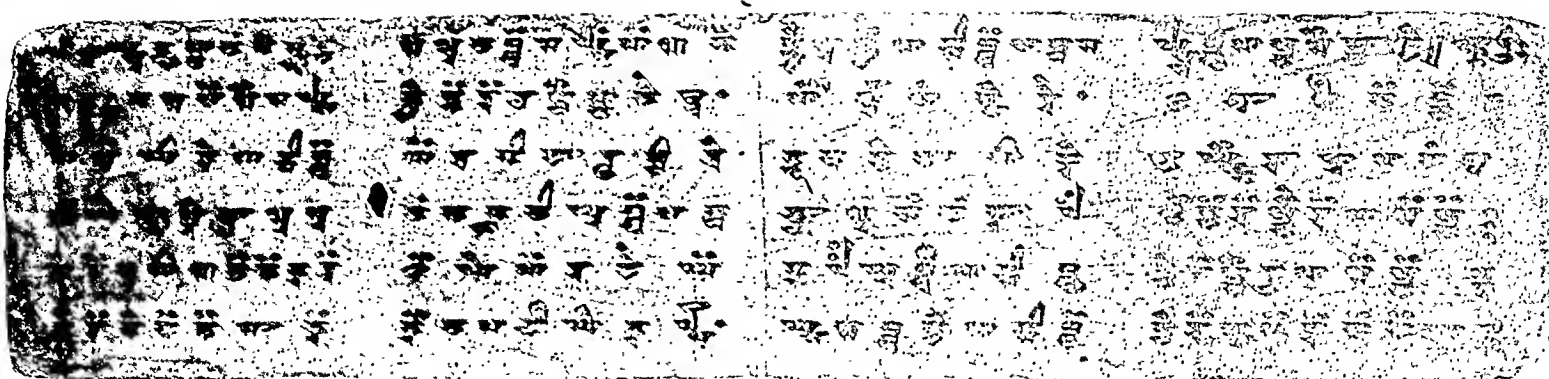
vaska, postposition and adverb, for the sake of, in consequence, II. 111; IV. 10, 12.

vašā, postposition, during, for, II. 45.

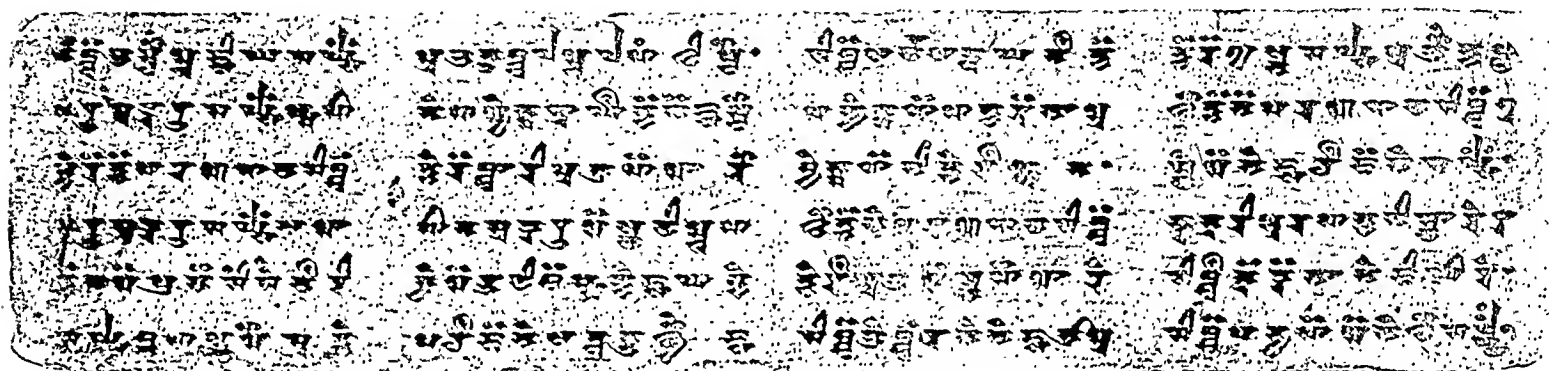
vašē, probably inf. of base corresponding to Zd. *vaz*, II. 48 (even the son's side should not lead him).

- vastī*, subst., (?), cf. Zd. *stāiti* (?), Skr. *avasthiti*, abiding, staying, II. 111.
- vau*, uncertain and unidentified, IV. 10
- vavannā*, uncertain and unidentified, probably borrowed from Skr. *upapanna*, entered, reached, or *vipanna*, dead, II. 53.
- vaysāa*, adv., here, now, II. 113; cf. *vanvāa*.
- vā*, to become, to be; past 3rd pers. sing. *vātā*, II. 3, 5; 3rd pers. plur. *vāta*, II. 3; perf. 3rd pers. sing. *vātā stā*, II. 45.
- vā*, uncertain and unidentified, III. 17.
- vācātrā*, adj., borrowed from Skr. *vicitra*, variegated, manifold; nom. sing. *vācātrā*, III. 13; acc. sing. *vicātru*, III. 9.
- vimūhā*, subst., borrowed from Skr. *vimokṣa* or Pali *vimokkha*, release, enfranchisement; nom. plur. *vimūha*, II. 9.
- vīrā*, postposition, Zd. *upairi*, on, in, II, 103; IV. 4; *vīri*, II. 10, 95.
- viṣayā*, subst., borrowed from Skr. *viśaya*, sphere, dominion; gen. sing. *viṣayā*, III. 17.
- vāśṣeṣā*, subst., borrowed from Skr. *viśeṣa*, a peculiar mark; acc. sing. used as an adv. *vāśṣeṣu*, II. 52.
- vāstā*, to start, to stand, Zd. *vistā*, past part. nom. plur. *vāstāta*, II. 44, 105; fem. *vāstāte*, II. 45; transitive, to place, to establish; past 3rd pers. sing. *vāstāte*, IV. 1.
- vāte*, postposition, in, on, II. 92, 102; IV. 12; *vātu*, II. 44, if *ḍātu vātu* is not 'law being,' 'in the law.'
- vyākṣīva*, subst., borrowed from Skr. *vyākṣepa*, obstruction; *vyākṣīva hāḍe*, obstruction states, difficulties, II. 102.
- ya*, adv., Skr. *ca*, and, II. 5.
- yan*, to do; present 2nd pers. sing. *yañā*, II. 43; 3rd pers. sing. *yīndā*, II. 7; IV. 8; 1st pers. plur. *yanāmā*, II. 112; 3rd pers. plur. *yanīndā*, II. 6, 49; opt. 3rd pers. sing. *yanīyā*, II. 97; imper. 2nd pers. sing. *yana*, II. 47; *yanu*, II. 106; present middle 3rd pers. sing. *yande*, II. 10, 98; III. 9; conj. 3rd pers. plur. *yanāro*, II. 50; past 3rd pers. sing. *yiḍe*, IV. 10; perfect 2nd pers. plur. *yiḍāndi sta*, II. 108.
- yānā*, subst., borrowed from Skr. *yāna*, a vehicle; nom. plur. *yāna*, III. 10.
- ye*, enclitic pronoun, somebody, some one, II. 3, 4. 99, III. 16; IV. 3, 9.
- ysama-śṣandai*, adj., belonging to the earth, the world; nom. sing. *ysama-śṣandai*, II. 5; acc. sing. *ysama-śṣandau*, II. 46; loc. sing. *ysama-śṣandiya*, II. 52.
- ysamthīnai*, adj., connected with birth, existence (*ysamthā*); acc. sing. *ysamthīnau*, II. 109.
- ysān*, Zd. *zan.*, to know; pres. 3rd pers. sing. (?) *ysānde*, II. 99; 3rd pers. plur. *ysānāre*, II. 108.
- ysīnītā*, part., gratified, blessed; acc. sing. *ysīnīyu*, II. 95; nom. plur. *ysīnīta*, II. 96; *ysīnīya*, II. 90.
- ysojśā*, *ysojśi*, unidentified, perhaps borrowed from Skr. *śauca*, purification, II. 42.

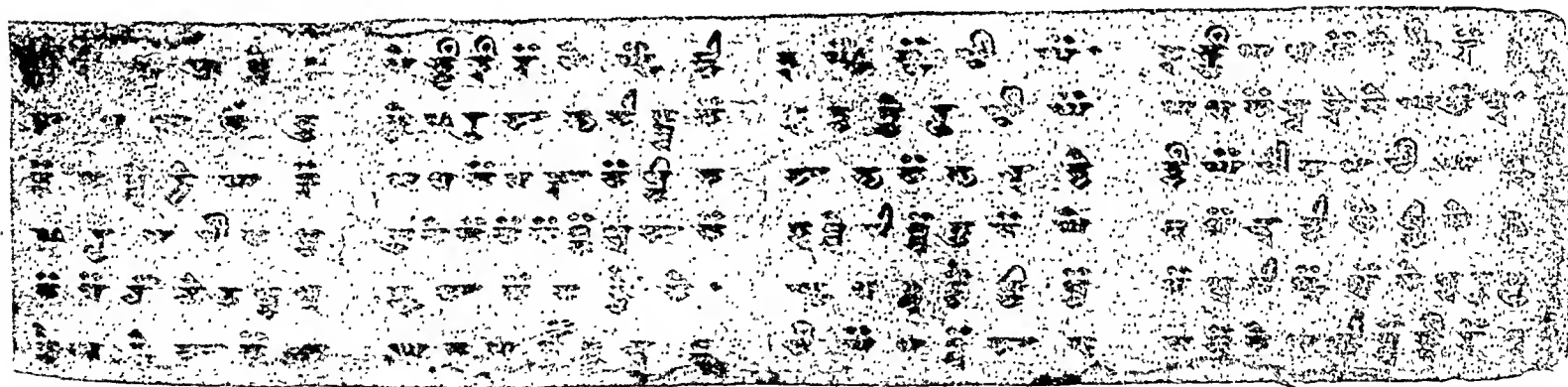
325a.



325b.



3a.



329b.



Fragment 1: A strip of manuscript with four columns of text in an ancient script, likely Sogdian or Kharoshthi. The text is arranged in horizontal lines across the strip.

16.

Fragment 2: A larger strip of manuscript with four columns of text. The script is consistent with the first fragment. There are some dark, irregular marks on the left side of the strip.

371a.

Fragment 3: A strip of manuscript with four columns of text. The script is consistent with the previous fragments. The strip shows some signs of wear and tear at the edges.

38.

Fragment 4: A strip of manuscript with four columns of text. The script is consistent with the previous fragments. The strip shows some signs of wear and tear at the edges.

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